

Discourse 18

“Kamah Ma'alot Tovot - How many levels of goodness”

Delivered on the second night of Pesach, 5718

By the grace of *HaShem*, blessed is He,

1.

In the Pesach Haggadah we recite,³³² “How many levels of goodness has the Ever-Present One bestowed upon us.” Now,³³³ to understand in general the fifteen levels of goodness enumerated here about the exodus from Egypt, we first must explain the matter of Yosef, that is, the verse states,³³⁴ “And Yosef had been brought down to Egypt,” in that through Yosef being taken down to Egypt, the exodus from Egypt became possible.

Now, the verse states about Yosef,³³⁵ “A charming son (*Ben Porat*-בן פורת) is Yosef, a charming son (*Ben Porat*-בן פורת) upon the eye.” We therefore must understand the two times that “A charming son (*Ben Porat*-בן פורת)” is mentioned about Yosef, through which the empowerment to leave Egypt was granted.

³³² In the *Maggid* section of the Pesach Haggadah.

³³³ See the discourse by this same title of the year 5633 (*Sefer HaMaamarim* 5633, Vol. 1, p. 197 and on); See the Sichah talk that preceded this discourse (*Torat Menachem*, Vol. 22, p. 232).

³³⁴ Genesis 39:1

³³⁵ Genesis 49:22

To understand this we must first explain the matter of the exile of Egypt. The word Egypt-*Mitzrayim*-מצרים divides into the two words, “The constraint of the sea-*Meitzar Yam*-מצר ים.”³³⁶ The explanation is as our sages, of blessed memory, stated,³³⁷ “How exceedingly slow to anger (*Erech Apayim*-ארך אפים) He is; for all those generations [before Avraham] continued to come and provoke Him etc.” In other words, from *HaShem*’s יהו"ה quality of “slow to anger-*Erech Apayim*-ארך אפים” there is the drawing down of His long temper (*Ma’arich Af*-מאריך אף)³³⁸ (even for the generations [that preceded Avraham] who continued to come and provoke Him).

Our sages, of blessed memory, learned this matter³³⁹ from the verse,³⁴⁰ “Slow to angers-*Erech Apayim*-ארך אפים,” about which they said, “Should not the verse have said ‘Slow to anger-*Erech Aph*-ארך אף’ [in the singular, rather than ‘Slow to angers-*Erech Apayim*-ארך אפים’ in the plural]? Rather, this is to teach us that He is both slow to anger with the righteous (*Tzaddikim*) and slow to anger with the wicked (*Resha’im*).”

That is, had the verse said “Slow to anger-*Erech Aph*-ארך אף” [in the singular], we would have said that He is only slow to anger with the righteous (*Tzaddikim*). However, since it says “Slow to angers-*Erech Apayim*-ארך אפים” [in the plural], from the additional letters “*Yam*-ים” we learn that He even is slow to anger with the wicked (*Resha’im*).

³³⁶ Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 7

³³⁷ Avot 5:2

³³⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Seven (*Chessed*).

³³⁹ Talmud Bavli, Eruvin 22a

³⁴⁰ Exodus 34:6

This then, is the meaning of “The constraint of the sea-*Meitzar Yam* -מֵי־צָר,” in that from the letters “*Yam*-ים” – that is, the two [last] letters of “Slow to anger-*Erech Apayim*-אֶרֶךְ אַפַּיִם” – the matter of the exile in Egypt-*Mitzrayim*-מִצְרַיִם was drawn out, but even so, there was an exodus from Egypt. This is because, about the matter of “Slow to anger-*Erech Apayim*-אֶרֶךְ אַפַּיִם,” our sages, of blessed memory, stated,³⁴¹ “He is slow to anger, but in the end He collects His due.”

Therefore, even though it is true that the exile in Egypt (*Mitzrayim*-מִצְרַיִם) was drawn out because He is “Slow to anger-*Erech Apayim*-אֶרֶךְ אַפַּיִם,” (even with [the Egyptians who were] wicked), nevertheless, since “in the end He collects His due,” the exodus from Egypt (*Mitzrayim*-מִצְרַיִם) came about. It was through Yosef that this aspect of, “in the end collects His due,” was brought about.

However, this must be understood. For, since the quality of “Slow to anger-*Erech Apayim*-אֶרֶךְ אַפַּיִם” is one of the limitless (*Bli Gvul*) qualities of the Holy One, blessed is He, how is it that “in the end He collects His due,” given that His qualities are limitless (*Bli Gvul*)?

2.

Now, to understand this, we must preface with the statement in Sifrei³⁴² on the verse,³⁴³ “[For which nation is a great nation that has a god who is close to it, as *HaShem*-יְהוָה”

³⁴¹ Talmud Yerushalmi Taanit 2:5; Midrash Tanchuma Tisa 26

³⁴² Cited in Pardes Rimonim, Shaar 32, Ch. 2

³⁴³ Deuteronomy 4:7

our God is whenever we call unto Him?” They said [in Sifrei], “It states ‘[whenever] we call unto **Him**-*Eilav*-אֵלָיו,’ rather than [whenever we call] ‘unto His qualities-*Midotav*-מִדּוֹתָיו.”

However, at first glance, this is not understood. For, as known, the holy names of *HaShem*-יְהוָה, blessed is He, mentioned in Torah, correspond to the ten *Sefirot* (which are His qualities-*Midot*-מִדּוֹת).³⁴⁴ Moreover, we do indeed call unto Him by those names, as we find in Torah itself, when Moshe pleaded³⁴⁵ “Please, Almighty One-*E”l*-אֵל, heal her please.” Is this not calling out and praying to His name Almighty One-*E”l*-אֵל. This being so, how does it align with the above-mentioned statement that [we are to call] “unto **Him**-*Eilav*-אֵלָיו rather than His qualities-*Midotav*-מִדּוֹתָיו”?

About this it is explained³⁴⁶ that there is a difference between His names (*Shemot*-שְׁמוֹת) and His qualities (*Midot*-מִדּוֹת). That is, his qualities (*Midot*-מִדּוֹת) are limited, and are therefore called “qualities-*Midot*-מִדּוֹת,” which is a term that means “measure-*Medidah*-מִידָה.” That is, though His qualities are unlike created beings that are separate from Him, but are rather in a state of ultimate unity with Him etc., and are His Godliness, they nevertheless have measure-*Midah*-מִידָה. This is why we are forbidden to call unto them or to pray to them, Heaven forbid to think so, but rather, our calling in prayer must only be directed to the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יְהוָה Himself, blessed is He.

³⁴⁴ See the introduction to Shaarei Orah by Rabbi Yosef Gikatilla, translated as Gates of Light.

³⁴⁵ Numbers 12:13

³⁴⁶ See Siddur Im Divrei Elohi”m Chayim, Shaar HaKriyat Shema 85b and on.

In contrast, His names (*Shemot*-שמות) are not His qualities (*Midot*-מדות), but are rather the manner by which the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, is drawn down to spread within His qualities (*Midot*-מדות), which are the vessels (*Keilim*) for His light (*Ohr*), blessed is He.

Thus, the division of names by which He is called, is similar to the division in the vessels (*Keilim*) within which His light (*Ohr*) is drawn. Nonetheless, the bestowal of influence comes from the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, only that it is drawn down by way of the vessels (*Keilim*). By way of analogy, this is like a king who sometimes gives with his right hand and sometimes with his left hand. However, in either case, the king is one and the same.

The explanation is that the bestowal of influence must specifically be by way of the vessels (*Keilim*). That is, if the bestowal would come directly from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, without the medium of vessels (*Keilim*), the drawing down would be utterly limitless, meaning that it could not at all be contained within the parameters of novel being, and it certainly would not be limited to the manner and number of created beings as they currently are.

As understood, this is certainly so, given that in the coming future there will be “a new heaven and a new earth.”³⁴⁷ How much more would this be with the bestowal of influence without the medium of vessels (*Keilim*) at all. The bestowal

³⁴⁷ Isaiah 66:22

would certainly not be as created beings currently are, nor would they be within the parameters of novel beings at all. Therefore, the intermediary medium of the vessels (*Keilim*) is specifically necessary.

Nevertheless, the bestowal is not actually from the vessels (*Keilim*) themselves, Heaven forbid to think so. Rather, the bestowal is from the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, within the vessels (*Keilim*). About the light (*Ohr*) of *HaShem*-יהו"ה Himself, blessed is He, even as He is within the vessels (*Keilim*), He Himself nevertheless remains utterly simple and limitless, whereas the effect of the vessels (*Keilim*) solely relates to the bestowal of influence etc., but has no effect whatsoever on Him, as explained elsewhere.³⁴⁸

However, since the limitless light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, is simple to the utmost simplicity, in that "He is not of any of these qualities (*Midot*-מדות) at all,"³⁴⁹ therefore, for His light (*Ohr*) to manifest within the vessels (*Keilim*), there must be an intermediary medium. This intermediary is His quality of "Slow to anger-*Erech Apayim*-אריך אפים," about which our sages, of blessed memory, said,³⁵⁰ "He overlooks His qualities (*Ma'avir Al Midotav*-מעביר על מדותיו)." That is, this aspect is the intermediary medium between the aspect of His Godliness, which transcends vessels (*Keilim*), and the aspect of vessels (*Keilim*).

That is, from the very fact that "He overlooks His qualities (*Ma'avir Al Midotav*-מעביר על מדותיו)," it is understood

³⁴⁸ See Sefer HaMitzvot of the Tzemach Tzedek 115b and on.

³⁴⁹ Introduction to Tikkunei Zohar 17a

³⁵⁰ Talmud Bavli, Eruvin 22a and elsewhere.

that He transcends the limitations of His qualities (*Midot*-מדות), which is why “He overlooks His qualities (*Ma'avir Al Midotav*-מעביר על מדותיו).” However, even so, He is the source of the limitation of His qualities (*Midot*-מדות),” which why it can be said that “He overlooks His qualities (*Ma'avir Al Midotav*-מעביר על מדותיו).” In other words, this indicates that His qualities are of significance and relate to Him, and that according to the measure of the quality (*Midah*-מדה), so should the bestowal be, only that “He overlooks His qualities (*Ma'avir Al Midotav*-מעביר על מדותיו).” We thus find that this also relates to His qualities (*Midot*-מדות). Thus, on account of this, it comes into the aspect of being an intermediary medium.

3.

Now, the matter of an intermediary medium is the aspect of Yosef.³⁵¹ For, about Yosef the verse states,³⁵² “Yosef was seventeen years old,” which is the numerical value of the word “Good-*Tov*-טוב-17,” and goodness (*Tov*-טוב) is the source of every matter of bestowal and drawing down of influence. That is, because of one’s goodness (*Tov*-טוב) and kindness, he constricts himself etc., in order to bestow influence to another. This is like what we find about Hillel the Elder, who said about himself,³⁵³ “Hillel will not become angry,” being that his

³⁵¹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36, and the notes there.

³⁵² Genesis 37:2

³⁵³ Talmud Bavli, Shabbat 31a – “There was an incident involving two people who wagered with each other and said: Whichever one of us will go and aggravate Hillel (to the point that he reprimands him) will receive four-hundred *zuz*. One of them said: I will aggravate him. The day he chose to aggravate him was on Friday

quality was that of kindness (*Chessed*), to bestow influence to all.

By way of analogy, this may be better understood about a teacher who wants to bestow intellect to his student who cannot be compared to himself. He first must restrain (*Tzimtzum*) the intellect. That is, he must set aside the essence of the intellect, and draw it down commensurate to the capacity of his student to receive, in which there are two matters. That is, the intellect itself should be commensurate to the capacity of the student, and it also must be according to the student's senses and sensibilities etc. This constriction (*Tzimtzum*) specifically

afternoon before Shabbat (*Erev Shabbat*) when Hillel was washing his head. He went and passed by Hillel's house and said, 'Who here is Hillel? Who here is Hillel?' Hillel wrapped himself in a garment and went out to greet him. He said, 'My son, what do you seek?' He said, 'I have a question to ask.' Hillel replied, 'Ask, my son, ask.' The man asked, 'Why are the heads of the Babylonians oval?' Hillel replied, 'My son, you have a significant question. It is because they do not have clever midwives.' The man went and waited for an hour and then returned, saying, 'Who here is Hillel? Who here is Hillel?' Hillel wrapped himself in a garment and went out to greet him. He said, 'My son, what do you seek?' He said, 'I have a question to ask.' Hillel replied, 'Ask, my son, ask.' He asked, 'Why are the eyes of the people of Tadmor bleary?' Hillel replied, 'My son, you have a significant question. It is because they live amongst the sands.' The man again went and waited for an hour, and then returned, and said, 'Who here is Hillel? Who here is Hillel?' Hillel wrapped himself in a garment and went out to greet him. He said to him, 'My son, what do you seek?' He said to him, 'I have a question to ask.' Hillel replied, 'Ask, my son, ask.' He asked, 'Why do Africans have wide feet?' Hillel replied, 'My son, you have a significant question. It is because they live in marshlands.' The man said to him, 'I have many more questions to ask, but I am afraid lest you become angry.' Hillel wrapped himself and sat before him and said to him, 'All the questions you have to ask, ask them.' The man got angry and said, 'Are you the same Hillel who they call the *Nasi* (Prince) of Israel?' He replied, 'Yes.' The man said, 'If it is you, may there not be many like you in Israel.' Hillel responded, 'My son, why do you say this?' The man replied, 'Because I lost four-hundred *zuz* because of you.' Hillel said to him, 'Be careful of your spirit [to avoid such things]. Hillel is worthy of you losing four-hundred *zuz*, and even another four-hundred *zuz*, but Hillel will not become angry.'"

stems from the teacher's goodness (*Tov*-טוב) and kindness (*Chessed*).

The same is so of every matter of bestowal, whether it is physical or spiritual bestowal, such as the bestowal of the intellect, mentioned above. That is, it all stems from one's quality of goodness (*Tov*-טוב) and kindness (*Chessed*), because of which he restrains himself to bestow influence.

Relative to how it is Above in *HaShem*'s-יהו"ה Godliness, this is understood in the same way. That is, the general drawing down and bestowal to the worlds, specifically through the restraint of *Tzimtzum*, stems from the aspect of *HaShem*'s-יהו"ה goodness (*Tov*-טוב), blessed is He, as stated in *Etz Chayim*,³⁵⁴ that because He wants to bestow goodness to His creations – being that it is the nature of the good to do good³⁵⁵ – he therefore restrained (*Tzimtzum*) His great light and removed it to the side, drawing down a light that is commensurate to the capacities of the worlds to receive etc.

The same is so of the bestowal of His Torah, as stated in Talmud,³⁵⁶ “[Let the good one (*Tov*-טוב) come and receive goodness (*Tov*-טוב) from the Good (*Tov*-טוב) for the good ones (*Tovim*-טובים).] The words, ‘Let the good one (*Tov*-טוב) come,’ refer to Moshe; the words, ‘and receive goodness (*Tov*-טוב)’ refer to Torah; the words, ‘From the Good (*Tov*-טוב)’ refer to the Holy One, blessed is He; and the words, ‘for the good ones (*Tovim*-טובים)’ refer to the Jewish people.” In other words,

³⁵⁴ See *Etz Chayim*, the beginning of *Shaar HaKlallim*; Also see *Shaar HaYichud* of the Mittler Rebbe, Ch. 10-11.

³⁵⁵ See *Emek HaMelech*, *Shaar 1* (*Shaar Shaashu'ey HaMelech*), Ch. 1; Also see the note of the Rebbe to *Maamarei Admor HaEmtza'ee*, *Kuntreisim*, p. 5.

³⁵⁶ Talmud Bavli, *Menachot* 53b

because of *HaShem* 'יהו"ה-s" aspect of "Goodness-*Tov*-טוב" there was a restraint (*Tzimtzum*) by which the Torah was bestowed.

Now, in general, two restraints are involved (*Tzimtzumim*) in this. For the essential matter of drawing down Torah from Above, which is the matter of drawing down the wisdom-*Chochmah* of the Unlimited One, *HaShem*-יהו"ה, blessed is He, is by means of a restraint (*Tzimtzum*). This then is the meaning of, "From the Good (*Tov*-טוב)' refers to the Holy One, blessed is He." In addition, even after the Torah was drawn down from Above, in order for it to reach down below, this too was through a restraint (*Tzimtzum*). This is why, "and receive goodness (*Tov*-טוב)' refers to Torah."

In other words, even in the Torah itself there is a matter of goodness (*Tov*-טוב). Now, since it is the nature of the good to do good, there was a restraint (*Tzimtzum*) so that it could be drawn down below to manifest within human intellect etc., so that even the intellect of the *Neshamah* of the soul, and even the intellect of the *Ru'ach* of the soul, and even the intellect of the *Nefesh* of the soul, which is manifest in the human body, will be able to grasp it.³⁵⁷

This then, is the matter of Yosef, about whom the verse states,³⁵⁸ "Yosef was seventeen years old," which is the numerical value of "Good-*Tov*-טוב-17." For, the aspect of "Good-*Tov*-טוב" is the intermediary medium through which all bestowals from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, are drawn down. For, even though *HaShem*-יהו"ה "is not of any of these qualities (*Midot*-

³⁵⁷ Tanya, Likkutei Amarim, Ch. 4

³⁵⁸ Genesis 37:2

מדות) at all,”³⁵⁹ He nevertheless is drawn forth in the vessels (*Keilim*).

However, within the aspect of “Goodness-*Tov*-טוב” itself, there are two aspects. For, our sages, of blessed memory, pointed out a contradiction about this and said,³⁶⁰ “One verse states,³⁶¹ ‘*HaShem*-יהו"ה is good (*Tov*-טוב) to all,’ and another verse states,³⁶² ‘*HaShem*-יהו"ה is good (*Tov*-טוב) to those who put their hope in Him, [to the soul that seeks Him].” They answered, “This is analogous to a person who has an orchard. When he waters [the orchard], he waters all of it. However, when he hoes [the orchard], he only hoes around the good amongst them.”

The explanation is that from the perspective of the transcendent encompassing light (*Ohr Makif*) of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*) and before Whom “darkness and light are the same,”³⁶³ in that before Him everything is equal, “*HaShem*-יהו"ה is good (*Tov*-טוב) to all,” without any differentiations whatsoever. This is His quality of “Slow to anger-*Erech Apayim*-אֶרֶךְ אַפַּיִם,” in that He even is slow to anger with the wicked (*Resha'im*).

However, this is specifically from the externality (*Chitzoniyut*) of His transcendent encompassing light (*Makif*), which is the aspect of Pharaoh-פֶּרְעֹה, who is the aspect of the

³⁵⁹ Introduction to Tikkunei Zohar 17a

³⁶⁰ Talmud Bavli, Sanhedrin 39b; Yalkut Shimoni, Eichah (Remez 1,039)

³⁶¹ Psalms 145:9

³⁶² Lamentations 3:25

³⁶³ Psalms 139:12

“back of the neck³⁶⁴ (*Oreph*-עֶרֶף),”³⁶⁵ and receives vitality specifically from the externality (*Chitzoniyut*) of *HaShem*’s-יהו"ה transcendent encompassing light (*Makif*).

However, when there is an illumination of the inner aspect (*Pnimiyyut*) of *HaShem*’s-יהו"ה transcendent encompassing light (*Makif*), then the light of *HaShem*-יהו"ה, blessed is He, is drawn in an inner manner (*b’Pnimiyyut*), and is specifically drawn to the appropriate place. This is the aspect of the “good-*Tov*-טוֹב” of Yosef. That is, it is because of his goodness (*Tov*-טוֹב) and kindness (*Chessed*) in that he restrains himself so that the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, will be drawn specifically in an inner way (*b’Pnimiyyut*).

Thus, through the matter indicated by the verse,³⁶⁶ “And Yosef had been brought down to Egypt,” the exodus from Egypt-*Mitzrayim*-מִצְרַיִם was caused to be, which is “The constraint of the sea-*Meitzar Yam*-יָם, מִצָּר,” so that even though “He is slow to anger,” nevertheless, “in the end He collects His due.” This stems from the inner aspect (*Pnimiyyut*) of *HaShem*’s-יהו"ה transcendent encompassing light (*Makif*), blessed is He, which is the inner aspect (*Pnimiyyut*) of His Supernal intent.

4.

The explanation is that to reach the inner aspect (*Pnimiyyut*) of the transcendent encompassing light (*Makif*) of

³⁶⁴ That is stiff-necked, meaning stubbornness, in that Pharaoh stubbornly refused to let the children of Israel leave Egypt.

³⁶⁵ See Likkutei Torah of the Arizal, Vayeishev and Shemot, and elsewhere.

³⁶⁶ Genesis 39:1

HaShem-יהו"ה, blessed is He, this is brought about through toil in service of *HaShem*-יהו"ה, blessed is He, of the Jewish people. For the Jewish people are called *Yisroel*-ישראל, which shares the same letters as, "A head for Me-*Li Rosh*-לי ראש,"³⁶⁷ in that they reach the inner aspect (*Pnimiyyut*) of the transcendent encompassing light (*Makif*) of *HaShem*-יהו"ה, blessed is He.

To further explain, there are two manners of toil in service of *HaShem*-יהו"ה, blessed is He. The first is the toil of affecting refinements (*Birurim*) in the worlds, which relates to the external aspect (*Chitzoniyyut*). The second is toil in service of *HaShem*-יהו"ה, blessed is He, that stems from the essence of the soul, which transcends reason and intellect. It is through this aspect of toil that we reach the inner aspect (*Pnimiyyut*) of the transcendent encompassing light (*Makif*) of *HaShem*-יהו"ה, blessed is He.

The explanation is that during the recital of *Shema*, we say, "Listen Israel-*Shema Yisroel*-שמע ישראל."³⁶⁸ These two words indicate the two manners of toil in service of *HaShem*-יהו"ה, blessed is He. There is the toil of "Listen-*Shema*-שמע," and there is the toil of "*Yisroel*-ישראל." Now, the word "Listen-*Shema*-שמע," divides into "The name of *Ayin-Shem Ayin*-שם עי,"³⁶⁹ in which the letter *Ayin*-ע of the word "Listen-*Shema*-שמע," is a large letter *Ayin*-ע-70, referring to the seven emotional qualities (*Midot*) as each includes ten [*Sefirot*].

³⁶⁷ Shaar HaPesukim of the Arizal to Genesis 32:29; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34-35; Sefer HaMitzvot of the Tzemach Tzedek 15b citing Zohar, and elsewhere.

³⁶⁸ Deuteronomy 6:4

³⁶⁹ See Zohar III (Ra'aya Mehmna) 236b

The largeness of the letter *Ayin-ע* indicates the emotional qualities (*Midot*) as they are in their root. The word “The name-*Shem-שם*” (of the *Ayin-ע*) refers to the fact that the vitality of all the worlds is just a name (*Shem-שם*) and glimmer of radiance of the emotional qualities (*Midot*). (This is because the emotional qualities (*Midot*) are the root of the worlds, as it states,³⁷⁰ “For I said, ‘The world is built on kindness-*Chessed*.’”)

This then, is the meaning of “Listen-*Shema-שמע*,” which is a word that indicates understanding and comprehension.³⁷¹ Moreover, the comprehension is in the word “Listen-*Shema-שמע*” itself, that is, it only is the aspect of a name (*Shem-שם*) and glimmer of radiance of the aspect of the *Ayin-ע*, which is made to be a source for the existence of the worlds. Through this contemplation (*Hitbonenut*) a person becomes roused with love, yearning, and desire to reach the aspect of the essence of the emotional qualities (*Midot*) etc.

However, since this toil stems from intellect and contemplation, and even the contemplation itself is only into the root of the vitality of the worlds, therefore, through this contemplation (*Hitbonenut*) a person only reaches the aspect of the externality (*Chitzoniyut*), (that is, only the externality (*Chitzoniyut*) of *HaShem*’s יהו"ה transcendent encompassing light (*Makif*), blessed is He). Through this contemplation his toil comes to bring about refinements (*Birurim*).

³⁷⁰ Psalms 89:3; Ohr HaTorah (Yahal Ohr) to Psalms 89:3

³⁷¹ See Listen Israel, a translation of Rabbi Hillel Paritcher’s commentary to Ch. 1 of Shaar HaYichud of the Mittler Rebbe.

Now, “*Yisroel*-ישראל” is the matter of the toil of the soul, in and of itself, that is, “A head for Me-*Li Rosh*-לי ראש,” that transcends intellect and transcends the worlds. Through this toil we reach the innerness (*Pnimiyyut*) of *HaShem*’s-יהו"ה, transcendent encompassing light (*Makif*), blessed is He.

This is also the difference between the resultant love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He, born of contemplation (*Hitbonenut*). That is, the love of *HaShem* “with all your heart and with all your soul,”³⁷² that results from the aspect of “Listen-*Shema*-שמע,” is love “with all your **heart**” in a way that the love is limited according to the vessel of the heart.

In contrast, the love of *HaShem*-יהו"ה, blessed is He, that stems from the aspect of “*Yisroel*-ישראל” is love “with all your **being** (*Bechol Me’odecha*-בכל מאדך),” which transcends limitation. That is, there is a drawing down of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*), even in the emotional qualities (*Midot*), and this brings about the exodus from Egypt-*Mitzrayim*-מצרים, in that even within the worlds there is an illumination of the innerness (*Pnimiyyut*) of *HaShem*’s-יהו"ה, transcendent encompassing light, blessed is He.

It is in this matter that Yosef was superior to all the other tribes. For, about all the tribes the verse states,³⁷³ “Behold! We were binding sheaves in the middle of the field,” referring to the toil of refinements (*Birurim*), which is the aspect of “The name of *Ayin-Shem* *Ayin*-ע"שם.” For, the word, “name-*Shem*-שם-340” is equal in numerical value to the 288-רפ"ה (sparks that

³⁷² Deuteronomy 6:5

³⁷³ Genesis 37:7; See Ohr HaTorah, Vayeishev 1,147a.

require refinement) plus with the Name of *Ba''N*-ב"ן-52 [spelled יו"ד ה"ה ו"ו ה"ה] (Who is the refiner).

This brings about an ascent, but only to the aspect of the large letter *Ayin*-ע. In contrast, about Yosef the verse states,³⁷⁴ “My sheaf rose and remained standing; and then behold! – your sheaves gathered around and bowed down to my sheaf.” This refers to the second refinement (*Birur Sheini*) affected by the Name of *Ma''H*-מ"ה-45 [יו"ד ה"א וא"ו ה"א] which brings about the ascent to the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself,³⁷⁵ blessed is He, who transcends the aspect of the large *Ayin*-ע.

This is the meaning of the words,³⁷⁶ “[A charming son is Yosef, a charming son upon the eye (*Alei Ayin*-עלי עין,” meaning over and above the large letter *Ayin*-ע. This is also why the verse repeats “a charming son-*Ben Porat*-בן פורת.” For, the word “*Porat*-פורת” is of the same root as “be fruitful and multiply-*Pru U'Revu*-פרו ורבו.”³⁷⁷ That is, Yosef draws down additional lights and illuminations from higher than the chaining down of the worlds (*Hishtalshehut*).

This is also the meaning of [what Yaakov] said to Yosef,³⁷⁸ “I have given you Shechem, one portion (*Shechem Echad*-שכם אחד) more than your brothers.” The word “*Shechem*-שכם” means “shoulders,” which is the aspect of the

³⁷⁴ Genesis 37:7 *ibid*.

³⁷⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

³⁷⁶ Genesis 49:22

³⁷⁷ Genesis 1:28

³⁷⁸ Genesis 48:22

hindside (*Achorayim*), as stated [about the deed of Cham,³⁷⁹ the ancestor of Egypt-*Mitzrayim*-מצרים],³⁸⁰ “And Shem and Yafet took a garment, laid it upon both their shoulders (*Shechem*-שכם) and walked backwards.”

However, Yosef took the “shoulders-*Shechem*-שכם” (which is the aspect of the hindside (*Achorayim*) from which the exile of Egypt (*Mitzrayim*) was drawn), and turned it into the aspect of “One-*Echad*-אהד.” In other words, he caused a drawing down of the transcendent encompassing light (*Makif*) of *HaShem*-יהוה, blessed is He, in an inner way (*b’Pnimityut*), which caused an illumination of the innerness (*Pnimityut*) of *HaShem*’s-יהוה’s transcendent encompassing light, blessed is He, through which the exodus from Egypt (*Mitzrayim*) was brought about.

5.

This then, is the meaning of,³⁸¹ “How many levels of goodness has the Ever-Present One bestowed upon us.” That is, the fifteen levels of goodness enumerated, are the aspect [of the *Sefirah*] of Foundation-*Yesod*, which is the level of Yosef, “the righteous (*Tzaddik*), who is the Foundation-*Yesod* of the world.”³⁸² That is, it is he who draws the transcendent

³⁷⁹ Genesis 10:6

³⁸⁰ Genesis 9:23

³⁸¹ In the *Maggid* section of the Pesach Haggadah.

³⁸² Proverbs 10:25; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36 *ibid.*; Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*).

encompassing light (*Makif*) of *HaShem*-יהו"ה down, in an inner manner (*b'Pnimityut*).

This is the meaning of the continuing words, “has the Ever-Present One bestowed upon us (*LaMakom Aleinu*-למקום עלינו),” as explained by his honorable holiness, the Tzemach Tzeddek who said,³⁸³ “Because of us, and through us.” That is, through the toil of the souls of the Jewish people. That is, “upon us-*Aleinu*-עלינו,” means, “through us,” referring to the toil of the Jewish soul, in and of itself, which transcends the refinement of the animalistic soul.

Through this we come to the meaning of “upon us-*Aleinu*-עלינו,” as “because of us,” meaning, that the drawing down should specifically be to the souls of the Jewish people, so that even from the perspective of the transcendent encompassing light (*Makif*) of *HaShem*’s-יהו"ה, it should be drawn down in an inner way (*b'Pnimityut*) specifically to the appropriate place (*LaMakom*).

³⁸³ See Sefer HaSichot 5698 p. 266; Also see the Sichah talk preceding the discourse (Torat Menachem, Vol. 22 p. 232).